

THE  
CELEBRATION  
OF  
MASS

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*A Study of the Rubrics of the Roman Missal*

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Fourth Edition Revised Throughout in Accordance With  
the New General Rubrics of the *Codex Rubricarum* (1960)  
and the Typical Edition of the Roman Missal (1962)

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*Mass Forbidden Before Blessed Sacrament Exposed*

In accordance with ancient usage,<sup>7</sup> the Church is strongly opposed to the celebration of Mass before the Blessed Sacrament exposed, except on the feast of Corpus Christi<sup>8</sup> and for the Mass of Deposition at the Forty Hours' Prayer.<sup>9</sup> This opposition is due not only to the fact that the Church does not favour frequent Exposition, and that the celebration of Mass before the Sacred Host is the very special privilege of the great feast of Corpus Christi and of the last day of the Forty Hours' Prayer, but also for a theological reason, the desire of keeping habitually separate the act of sacrifice and the worship of simple adoration in order that the faithful would clearly understand their proper character.<sup>10</sup>

Accordingly, the Congregation of Sacred Rites has repeatedly legislated against the practice of celebrating Mass before the Blessed Sacrament exposed.<sup>11</sup> It is true that, *in particular cases*, the Congregation has from time to time given replies which implicitly<sup>12</sup> or even explicitly<sup>13</sup> recognize the usage on the ground of immemorial custom that had to be tolerated because of the difficulty of eradicating it. This toleration in particular circumstances may not, however, be extended to other cases. Besides, in the most recent reply which the Congregation has given on the subject, that is the reply of July 27, 1927,<sup>14</sup> it is stated that Mass may not be celebrated before the Blessed Sacrament exposed and that this usage may not be tolerated.<sup>15</sup> It added that former decrees 3448 and 4353, which forbade the practice, are in full vigour and that local Ordinaries are to give particular attention to their observance.

2. The existing law of the Church is, then, that apart from "necessity, grave cause, or special indult," Mass, whether sung or not, may not lawfully be celebrated before the Blessed Sacrament exposed, even though the Sacred Host be veiled, or be exposed only in the ciborium and within the tabernacle.<sup>16</sup> An example of necessity would be the occurrence of Exposition (e.g., the second day of the Forty Hours' Prayer) on a Sunday or holyday of obligation, when Masses must be celebrated in a church where there was only one altar (at which the Exposition was taking place).

3. Since the sacred liturgy does not ordinarily suppose Mass to be celebrated in presence of the Blessed Sacrament exposed, the rubrics, except

<sup>7</sup> Cf. C.E. I, xii, 9.

<sup>8</sup> C.J.C. 1274, § 1.

<sup>9</sup> Clementine Instruction, XII and XIV. On the opening day of the Exposition only the last part of Mass (that is, from the time the celebrant has consumed the Precious Blood) takes place before the Blessed Sacrament exposed.

<sup>10</sup> Pius XII, September 22, 1956, explaining S.R.C. reply of July 27, 1927.

<sup>11</sup> E.g., decrees 1406, 1421<sup>b</sup>, 2765, 3448<sup>1</sup>, 3505<sup>1</sup>, 4353 and a reply of July 27, 1927.

<sup>12</sup> E.g., D.D. 2390<sup>4</sup>, 2417<sup>3</sup>, 2427<sup>10</sup>, 2509, 3599, 3922<sup>4</sup>.

<sup>13</sup> E.g., D.D. 3124<sup>2</sup>, 3558<sup>1</sup>, 3728<sup>2</sup>, 4104<sup>1</sup>.

<sup>14</sup> A.A.S., 1927, p. 289.

<sup>15</sup> Cf. S.R.C. 3448<sup>1</sup>, 4353. And D. 2765 calls it "an abuse which must be eliminated."

<sup>16</sup> S.R.C. several decrees, especially 3448<sup>1</sup>, 4353 and July 27, 1927.

for the directions given in the Missal, Ceremonial of Bishops, and *Memoriale Rituum*,<sup>17</sup> for the end of Mass on Maundy Thursday and, formerly, for the Mass of the Pre-Sanctified on Good Friday, do not deal professedly with the case. Accordingly the correct procedure has to be gleaned from the Clementine Instruction,<sup>18</sup> from Gardellini's Commentary on it (which forms Volume IV of the Decrees of the Congregation of Sacred Rites), from various replies of S.R.C. and from the practice of Rome itself, as well as from the brief references of the liturgical books. It is on these sources and on the general principles of ceremonial that rubricians rely in giving directions for the celebration of Mass in the presence of the Blessed Sacrament exposed.

## II. Some General Rules

1. The altar cross, which must be removed for the Exposition outside the time of Mass, may be removed or not for Mass, according to custom.<sup>19</sup>
2. The bell must not be rung at all at Masses at other altars.<sup>20</sup>
3. All bows of the head at mention of the Holy Name, and any genuflection that is to be made at either corner of the altar (e.g., during the Epistle or Tract, or Gospel) are to be made towards the Blessed Sacrament, and not towards the Missal.<sup>21</sup>
4. Whenever the eyes are to be raised *ad caelum, ad Deum*, etc., they are raised, in this Mass, to the Sacred Host (even though the cross remain on the altar).

### *Genuflections*

5. (a) The double genuflection is made only on first arriving at the altar, and before departing at the end of Mass; all other genuflections in the course of Mass are simple genuflections.<sup>22</sup>

b) During Mass, each time on his arrival at the middle of the altar from the side, and each time before his departure from the middle to the side, the celebrant is to make a simple genuflection to the Blessed Sacrament.<sup>23</sup> This genuflection is, normally, made *immediately* on his arrival, so that it is his first action at the middle, or *immediately* before his departure, so that it is his last action there.

c) Each time that the celebrant turns from the altar to address the people he first genuflects, and he repeats the genuflection on again facing

<sup>17</sup> See Glossary, p. 610 (cf. p. 18).

<sup>18</sup> See Glossary, p. 608.

<sup>19</sup> S.R.C. 2365<sup>1</sup>.

<sup>20</sup> I.C., § 16; S.R.C. 3157<sup>10</sup>, 3448<sup>2</sup> (cf. 4377).

<sup>21</sup> Cf. *Mem. Rit.* IV, ii, 1, n. 21; S.R.C. 3875<sup>4</sup>. But see p. 203, § 10.

<sup>22</sup> S.R.C. 2682<sup>19</sup>, 3426<sup>6</sup>, 3434<sup>0</sup>.

<sup>23</sup> Rubrics of Maundy Thursday of Missal, C.E., *Mem. Rit.*, and R.M., n. 517 *b*.

## Chapter XVIII

SOLEMN MASS CELEBRATED IN PRESENCE  
OF THE BLESSED SACRAMENT EXPOSED

## I. General Rules

1. Ordinarily, the celebration of Mass in the presence of the Blessed Sacrament exposed is allowed only at the Mass of Deposition on the third day of the Forty Hours' Prayer, and at Corpus Christi.<sup>1</sup>

2. The rubrics of the liturgical books do not deal with the rite professedly. It has to be determined by an examination of (a) the rubrics for solemn Mass from the Consecration to the consumption of the Precious Blood (i.e., *Ritus*, IX, 4; X, 8); (b) the rubrics of the rite of Maundy Thursday (the end of the Mass) and of the former Good Friday rite in the Missal, the Ceremonial of Bishops, and *Memoriale Rituum*; (c) the Clementine Instruction (for the Forty Hours' Prayer). The S.R.C. has decided certain points authoritatively; while Gardellini in his Commentary on the Clementine Instruction (which forms part of Vol. IV of the decrees of S.R.C.) has written a short description (§ xxx) of the rite of a solemn Mass before the Blessed Sacrament exposed.<sup>2</sup>

3. Throughout the ceremony all who take part in it must, as far as possible, avoid turning their backs directly on the Blessed Sacrament. Accordingly the celebrant never turns fully to address the congregation, as at *Dominus vobiscum* or *Orate, fratres* or when he blesses them. He withdraws a little to the Gospel side<sup>3</sup> and turns only partly, facing somewhat

<sup>1</sup> See p. 336.

<sup>2</sup> He wrote in the early part of the nineteenth century. Some of the points which he discusses have subsequently been settled by S.R.C.

<sup>3</sup> Rubric of Maundy Thursday and Good Friday (*a latere Evangelii; ad latus Evangelii*).

towards the Epistle corner. Neither does the deacon turn fully, if he sings *Ite, missa est*. For the same reason the celebrant, when being incensed or when washing his hands, leaves the footpace<sup>4</sup> and descends to the highest step or *in plano*, and there faces the people during the action.<sup>5</sup>

4. On first arriving at the altar and before departing from it at the end of Mass *all* make a double genuflection *in plano*. During Mass only a single genuflection is made.<sup>6</sup> If the sacred ministers make a genuflection at the foot of the altar it is made on the lowest step.<sup>7</sup> However, those who arrive in the sanctuary, or depart from it, make a double genuflection.

## II. General Rules for the Celebrant

1. With his hands placed on the table of the altar the celebrant genuflects "whenever he arrives at (= *accessus*) or departs from (= *recessus*) the middle of the altar, or passes before the Sacrament."<sup>8</sup> This genuflection is made *immediately* after his arrival at the middle, or *immediately* before his departure from it.

2. Each time that the celebrant turns to address himself to the congregation he genuflects before turning around, and again on turning back to the altar.<sup>9</sup> The same holds true for the deacon at *Ite, missa est*, or *Humiliate capita vestra* in the ferial Masses of Lent. If, however, the celebrant turns from the altar, not to say or do anything which directly concerns the congregation, but to perform an act immediately connected with what is going on at the altar, he does not genuflect before or after.<sup>10</sup> Hence the celebrant genuflects before and after each *Dominus vobiscum*, the *Orate, fratres*, and the Blessing. But he does not genuflect before turning to put in incense,<sup>11</sup> nor even before descending to incense the Blessed Sacrament, nor before turning

<sup>4</sup> M.R. V, ii, § iv, 10.

<sup>5</sup> S.R.C. 2682<sup>48</sup>.

<sup>6</sup> S.R.C. 2682<sup>49</sup>; cf. 3426<sup>6</sup>.

<sup>7</sup> S.R.C. 2682<sup>47</sup>.

<sup>8</sup> Rubric of Maundy Thursday (O.H.S. 1, n. 33); R.M., n. 517 b.

<sup>9</sup> Because this is regarded as a *recessus*; the celebrant withdraws somewhat to the Gospel side, as the rubrics prescribe for *Dominus vobiscum* on Maundy Thursday, and for *Orate, fratres* (formerly) on Good Friday. The rubric of M.R. (IV, ii, § I, 21) says that after *Dominus vobiscum* the celebrant *redit in medium*, and after the Blessing directs him, when he has turned back by his left, to go directly to the Gospel corner *non rediens in medium* (*ibid.*). Cf. R. X, 6 and R.R. V, ii, 2, 3, which direct the celebrant to genuflect before and after saying (formerly) the *Misereatur* and *Indulgentiam* before the Communion of the people, and to say these prayers *ad latus Evangelii*.

<sup>10</sup> For this lesser turning away is not regarded as *recessus* (the celebrant is not ordered to withdraw towards the Gospel corner) and hence the turning back from it is not regarded as *accessus* to the middle. The turning away from the altar which is regarded as *recessus* (as at *Dominus vobiscum*) is a partial turning only because the Blessed Sacrament is exposed. In an ordinary Mass it would be a *full* turning to the people. While the slight turning away which is not considered *recessus* is never more than a partial turning away from the altar.

<sup>11</sup> S.R.C. 4194<sup>9</sup>.

to bless the deacon before the Gospel, just as the rubric of the Missal (R. X, 8) does not direct him to genuflect before and after giving the Pax to the deacon. On the same principle the subdeacon genuflects neither before nor after being incensed, nor the deacon after his incensation.<sup>12</sup>

3. If the celebrant be already at the middle before turning to address the people (e.g., *Dominus vobiscum* after the *Gloria in excelsis*, if he did not go to sit) he first kisses the altar and then genuflects; but if he *arrives* at the middle just before turning (e.g., after the *Communio*) he genuflects<sup>13</sup> first and then kisses the altar.<sup>14</sup>

4. All bows of the head at the Holy Name, or any genuflection that is to be made, at either corner of the altar, in the course of the recitation or chanting of any part of the Mass, are to be made towards the Blessed Sacrament.<sup>15</sup>

5. If the rite of the Mass so requires<sup>16</sup> (e.g., on Ash Wednesday) the celebrant sings the prayers, etc., in the ferial tone<sup>17</sup> even though the Blessed Sacrament is exposed.

### III. General Rules for the Deacon and Subdeacon

#### GENUFLECTIONS

1. The deacon and subdeacon genuflect:

a) *At the middle*: (i) whenever they pass it, (ii) whenever they *arrive there*, coming from anywhere except from the sides of the celebrant<sup>18</sup> (see rule b), (iii) whenever they *leave there* to go anywhere;<sup>19</sup>

b) *Before leaving the side of the celebrant to go to the middle of the altar either at the foot or on the steps, but not on arrival there*;<sup>20</sup>

c) *Before leaving and on arrival, but not in the middle, when they pass from one side of the altar to the other (e.g., on passing from one side of the celebrant to the other; on moving the Missal from one corner of the altar to the other)*.<sup>21</sup>

2. The deacon and subdeacon do *not* genuflect when the celebrant genu-

<sup>12</sup> He genuflects before being incensed because of his arrival on the top step; but not after, because his turning to be incensed is not regarded as a *recessus*.

<sup>13</sup> Because of his *accessus*.

<sup>14</sup> Cf. Gardellini (§ xxx, 13)

<sup>15</sup> Cf. M.R., IV, ii, § I, 21; S.R.C. 3875<sup>4</sup>.

<sup>16</sup> See p. 443.

<sup>17</sup> S.R.C. 3574<sup>5</sup>.

<sup>18</sup> Rules (ii) and (iii) apply whether the deacon and subdeacon arrive or leave with the celebrant or are alone. (Cf. S.R.C. 4027, 4172<sup>4</sup>.)

<sup>19</sup> And they do *not* repeat the genuflection on arrival. Hence the deacon when he carries the *Evangelarium* or the burse to the altar, genuflects at the foot, but not on the footpace on arriving (S.R.C. 4027<sup>3</sup>).

<sup>20</sup> S.R.C. 4027.

<sup>21</sup> *Ibid.*

flects before turning to address the congregation (as at *Dominus vobiscum*); nor when he genuflects after he has addressed it, except when they are to leave the middle with the celebrant as they do after the *Dominus vobiscum* that precedes the Collects.

#### SALUTATIONS

3. All salutations to the choir which are merely acts of liturgical politeness, such as those usually made on arrival in the sanctuary, or when going to and returning from the sedile, are omitted.<sup>23</sup> But those that form an intrinsic part of the solemnity of the rite of solemn Mass, as the bows that precede and follow the incensation of the clergy, or those that follow the giving of the Pax<sup>24</sup> are not omitted.

4. The ritual kisses of objects and of the celebrant's hand which are merely acts of liturgical politeness that accompany handling or receiving of the biretta, the aspergil, or the incense boat are omitted; but those that form an intrinsic part of the solemnity of the rite of solemn Mass are not omitted.<sup>25</sup> Hence, the subdeacon after chanting the Epistle, and the deacon after receiving the blessing before the Gospel, do not omit the kissing of the celebrant's hand; nor does the deacon omit the kissing of the chalice, the paten, and the celebrant's hand, at the Offertory and at *Libera*.<sup>26</sup> The celebrant, too, kisses the text of the Gospel, as usual, after the chanting of the first Gospel.

#### Sitting During Mass

5. While the Ceremonial (II, xxxiii, 33) says that it is becoming not to sit when the Blessed Sacrament is exposed, it adds that if the length of the ceremony should demand it, it is permissible to sit,<sup>27</sup> but uncovered, even if the Blessed Sacrament is veiled,<sup>28</sup> as during a sermon.

### IV. The Acolytes

1. The inferior ministers, during the Mass in presence of the Blessed Sacrament exposed, genuflect at the foot of the altar before going up to it

<sup>23</sup> S.R.C. 2544; cf. 2928<sup>6</sup>.

<sup>24</sup> These bows are regarded as part of the act of incensation, or of the giving of the kiss of peace.

<sup>25</sup> This rule has been formulated by rubricists (e.g., Gardellini, xxx, 14), because of the rubric of C.E. I, xxiii, 18 and II, xxxiii, 19. This rubric directs the omission of the kissing of the bishop's hand and of the incense spoon, when the bishop puts in incense to incense the Blessed Sacrament exposed. (Cf. *Decretum in Lucionen* 1854, § 45 — published in *Ephemerides Liturgicae* of 1915, p. 579 which confirms the rule of Gardellini.)

<sup>26</sup> Cf. R. X, 8; C.E. II, viii, 73.

<sup>27</sup> This is confirmed by S.R.C. 3408<sup>3</sup>, which refers to the sitting of the clergy and people while the Blessed Sacrament is exposed. The custom may be tolerated, provided there is no scandal or irreverence (cf. 3442<sup>3</sup>).

<sup>28</sup> S.R.C. 2552<sup>1</sup>.

and again at the foot on coming down.<sup>29</sup> They do not genuflect on the footpace. Hence, when incense has been put in, the thurifer does not genuflect before leaving the footpace, but he does genuflect after he has reached the foot of the steps at the Epistle side. The same rule applies to the M.C. when he moves the Missal during the incensation of the altar.

2. If the acolytes sit on the altar steps (e.g., during a sermon) they must take care not to turn their backs on the Blessed Sacrament.<sup>30</sup>

## V. Choir Ceremonies

1. All make a double genuflection *in plano*<sup>31</sup> on arrival at the altar at the beginning of the Mass and before departure after it. The same rule applies to those who come late.

2. All salutations to the choir are omitted;<sup>32</sup> and the mutual bows, after the reverence to the altar on arrival in choir and before being incensed, are also omitted.

3. The biretta is not worn, nor is the skull cap. Even when the Blessed Sacrament is veiled during the sermon, it is more becoming to remain uncovered.<sup>33</sup>

4. It is laudable not to sit, but sitting uncovered<sup>34</sup> is allowed.

5. The clergy in choir are not obliged to kneel while the Blessed Sacrament is being incensed.<sup>35</sup>

6. The incensation of the choir (except for the omission of the bow to the next person to be incensed — § 2 above), and the Pax are as usual.

## VI. Preparations for the Mass

1. Any large image that may be over the altar should be veiled; and images of the saints or relics must not be placed on the altar.<sup>36</sup>

2. The conopaeum of the tabernacle and the altar frontal are white,<sup>37</sup> no matter what the colour of the vestments.

3. During Mass only, the altar cross may be retained provided it does not stand *before* the Blessed Sacrament, or *on* the throne of Exposition.<sup>38</sup>

<sup>29</sup> S.R.C. 3975<sup>1</sup>.

<sup>30</sup> Cf. S.R.C. 2564<sup>3</sup>.

<sup>31</sup> S.R.C. 937<sup>6</sup>, 2682<sup>40</sup>, 3434<sup>6</sup>, 4048<sup>11</sup>.

<sup>32</sup> S.R.C. 2544.

<sup>33</sup> C.E. II, xxxiii, 33; 2552<sup>1</sup>.

<sup>34</sup> *Ibid.*, and S.R.C. 3408<sup>2</sup>, 3442<sup>3</sup> (see p. 555, n. 27).

<sup>35</sup> S.R.C. 4243<sup>4</sup>.

<sup>36</sup> These rules are of strict obligation for the Forty Hours' Prayer (I.C. § 3) and their observance is the correct thing for less solemn forms of Exposition (e.g., Exposition for some hours), S.R.C. 2365<sup>1</sup>, 3320, 3349, 3599<sup>3</sup>.

<sup>37</sup> I.C. § 18; S.R.C. 1615<sup>7</sup>, 2673.

<sup>38</sup> S.R.C. 3576<sup>3</sup>, 4136<sup>2</sup>; cf. I.C. § 5.

It may, however, be removed even for Mass, according to local custom.<sup>39</sup>

4. There must be nothing whatever *on the table* of the altar during Mass, except what is necessary for the Mass.<sup>40</sup>

5. When the Blessed Sacrament is exposed, a certain number of wax candles must burn continually on or around the altar. The *minimum* number for the Forty Hours' Prayer is twenty;<sup>41</sup> for other Expositions twelve or a number fixed by synodal or other local law.<sup>42</sup>

## VII. The Asperges

If the *Asperges* takes place, the only differences are: (a) the ritual kisses are omitted; (b) the altar is not sprinkled;<sup>43</sup> (c) if the Celebrant sprinkles the people from the entrance of the choir, he stands to one side in order not to turn his back directly on the Blessed Sacrament; (d) at the end of the *Asperges* the sacred ministers make a simple genuflection on the lowest step before going to the sedile, and also on their return from the sedile to begin the Mass.<sup>44</sup>

## VIII. The Beginning of the Mass<sup>45</sup>

1. When the sacred ministers come within sight of the Blessed Sacrament they uncover.<sup>46</sup> They dispose of their birettas either at once or before genuflecting at the foot of the altar.

2. On arriving at the foot of the altar they make a double genuflection<sup>47</sup> *in plano* and begin Mass. Whenever the acolytes make a double genuflection they may rest their candlesticks on the floor.

3. On arriving at the table of the altar, after the preparatory prayers, the sacred ministers genuflect.<sup>48</sup> The celebrant when doing so places his hands on the altar; the deacon and subdeacon genuflect with hands joined.

<sup>39</sup> S.R.C. 2365<sup>1</sup>.

<sup>40</sup> Cf. R.M., n. 529. The *altaris ornatum* referred to here means the ornamentation which the rubrics suppose, i.e., the frontal, and vases of flowers which may be placed between the candlesticks on the greater feasts (C.E. I, xii, 12), and images of the saints and relics (which, however, are *not* permitted when the Blessed Sacrament is exposed). It is scarcely necessary to add that vases of flowers, plants, etc., or extra candlesticks should not be put in places where they interfere with the performance of the ceremonies as on the steps at the corners of the altar.

<sup>41</sup> I.C. § 6; S.R.C. 3173.

<sup>42</sup> I.C. § 36; S.R.C. 3173, 3480 (cf. 4257<sup>4</sup>).

<sup>43</sup> S.R.C. 3639<sup>2</sup>.

<sup>44</sup> In accordance with S.R.C. 2682<sup>47</sup>, <sup>49</sup> the decision of 4048<sup>5</sup>, which requires a double genuflection, applies only when the Mass is finished.

<sup>45</sup> Only the differences from an ordinary solemn Mass are dealt with.

<sup>46</sup> Cf. I.C. § xxiv.

<sup>47</sup> See p. 197.

<sup>48</sup> Confirmed by S.R.C., June 13, 1950 (ad 2).

*Incensation*

4. Withdrawing a little towards the Gospel side of the altar, the celebrant turns partly away from the table and puts in and blesses<sup>49</sup> incense in the usual way. He is assisted by the deacon who omits the ritual kisses when presenting the spoon, but says *Benedicite*, etc., as usual.

5. When the thurible has been closed by the thurifer and presented to the deacon, the sacred ministers go down without genuflecting to the top step, taking care not to turn their backs directly on the Blessed Sacrament. In this action the subdeacon and celebrant withdraw a little to the Gospel side and turn by their right; the deacon withdraws a little to the Epistle side and turns by his left. Then all kneel on the edge of the footpace. The deacon hands the thurible to the celebrant without the ritual kisses, and the latter incenses the Blessed Sacrament with three double swings,<sup>50</sup> he, the deacon and subdeacon bowing moderately before and after.<sup>51</sup> If the cross be on the altar it is not incensed.<sup>52</sup> The sacred ministers then return to the altar and genuflect<sup>53</sup> (the celebrant laying his left hand on the altar) and the incensation of the altar is carried out in the usual way, the celebrant, as well as the deacon and subdeacon, genuflecting whenever he passes the middle.

6. At the conclusion of the incensation of the altar, the celebrant goes either to the top step at the Epistle corner or *in plano*.<sup>54</sup> He turns by his left, and faces the people while being incensed. He then returns, without any genuflection, to the Missal at the Epistle corner of the altar.

*The Introit, Kyrie, Eleison, and Gloria*

7. The Introit and the *Kyrie, eleison* are said as usual at the Epistle corner. On arriving at the middle for the intonation of the *Gloria* the sacred ministers genuflect. Without bowing their heads at the word *Deo* at the end of the intonation the deacon and subdeacon genuflect<sup>55</sup> and go to the sides of the celebrant to recite the prayer with him.

8. If the sacred ministers sit, they genuflect, and go *per brevior*<sup>56</sup> to the sedile and sit but do not put on their birettas. At the end of the *Gloria* they go to the altar *per longior*, and genuflect on the lowest step.

9. On arriving at the table of the altar, the celebrant genuflects,<sup>57</sup> but the deacon and subdeacon do not again genuflect. He kisses the altar, turns

<sup>49</sup> Because not the Blessed Sacrament alone, but also the altar is to be incensed (C.E. I, xxiii, 18).

<sup>50</sup> S.R.C. 4048<sup>9</sup>.

<sup>52</sup> S.R.C. 2340<sup>1</sup>. Should there be (contrary to the rubrics in this case) relics between the candlesticks they are not incensed.

<sup>53</sup> R. IV, 4.

<sup>54</sup> S.R.C. 2682<sup>48</sup>.

<sup>57</sup> If the sacred ministers do not sit for the singing of the *Gloria*, so that the celebrant is already at the middle and does not just arrive there, at the *Dominus vobiscum* he first kisses the altar and then genuflects before turning to sing it.

<sup>51</sup> S.R.C. 3086<sup>3</sup>, 4179<sup>1</sup>.

<sup>55</sup> S.R.C. 4027<sup>3</sup>.

<sup>56</sup> S.R.C. 4077<sup>6</sup>.

only partly to the congregation, and sings *Dominus vobiscum*. When he turns back to the altar he again genuflects and the deacon and subdeacon genuflect with him. All three go to the Epistle corner of the altar.

*The Prayers and Epistle*

10. The prayers are sung as usual.<sup>57a</sup> The subdeacon does not salute the choir in going to, and returning from, the singing of the Epistle. He receives the celebrant's blessing and kisses his hand as usual, when he goes to take the Missal stand, he first genuflects, and then removes the book to near the centre of the altar. He does not genuflect when passing the centre, but does when he has placed the Missal on the altar.<sup>58</sup>

11. When the celebrant goes to the middle to put incense in, he first genuflects, and he does so again after he has blessed the deacon and before returning to the Epistle corner of the altar.

*The Gospel*

12. The deacon takes the *Evangelarium*, genuflects on the lowest step at the foot of the altar, places the book on the altar, and does not again genuflect.<sup>59</sup> Having assisted at putting in incense, he kneels on the edge of the footpace, recites *Munda cor meum*, bowed, takes the book from the altar, and, kneeling again on the edge of the footpace, asks the celebrant's blessing. He kisses the celebrant's hand as usual. Then, rising, he genuflects with the celebrant and goes to the foot of the altar. Meanwhile the subdeacon, having assisted at the putting in of incense, genuflects and goes to the foot of the altar. He does not again genuflect<sup>60</sup> until he and the deacon genuflect together on the lowest step, before going to form the Gospel group.

13. After the Gospel the usual ceremonies are observed, even though the Blessed Sacrament is exposed. The subdeacon does not genuflect on his way when he carries the book to the celebrant to be kissed.

14. When the celebrant has been incensed he returns to the middle, the subdeacon goes to his place at the foot of the altar, and the deacon to his place on the top step, and all three genuflect. If, however, there is a sermon, the deacon and subdeacon join the celebrant at the middle of the altar, and there genuflect with him before going to the sedile.

*The Sermon*

15. A sermon is allowed<sup>61</sup> during Exposition, on condition that the Blessed Sacrament be veiled.<sup>62</sup> The preacher may not wear his biretta, even though the Blessed Sacrament is veiled.<sup>63</sup>

<sup>57a</sup> Regarding the prayer of the Blessed Sacrament, see p. 338 (R.M., nn. 343 c, 354, 355).

<sup>58</sup> S.R.C., 4027, 4172<sup>1</sup>.

<sup>59</sup> S.R.C. 4027.

<sup>60</sup> *Ibid.*

<sup>61</sup> Not during the Forty Hours' Prayer in Rome (I.C. § 32).

<sup>62</sup> S.R.C. 3728<sup>2</sup>.

<sup>63</sup> S.R.C. 2769<sup>2</sup>.

*The Creed*

16. When the celebrant intones the Creed (if it occurs), the deacon and subdeacon genuflect and go to his sides. If they go to sit after its recitation they observe what is said in § 8.

17. When the deacon carries the burse to the altar, he omits the bow to the celebrant on his way and genuflects, as usual, at the foot of the altar. He spreads the corporal, genuflects again on the footpace, and returns *per breviorum* to the sedile.

**IX. The Offertory**

1. When the celebrant has sung *Oremus*, the deacon and subdeacon genuflect, the former goes to the right of the celebrant and the latter to the credence,<sup>64</sup> as usual.

2. The deacon in presenting the paten and the chalice to the celebrant, kisses them and the celebrant's hand, as usual (cf. p. 184).

3. The subdeacon, after receiving the paten genuflects on the footpace, and does not genuflect again on arriving at the foot of the altar.<sup>65</sup> While standing at the foot of the altar he does not genuflect when the celebrant genuflects at the incensation of the altar, nor does he kneel when the celebrant and deacon kneel for the incensation of the Blessed Sacrament.<sup>66</sup>

4. After *Veni, sanctificator*, the celebrant without any preliminary genuflection<sup>67</sup> puts in and blesses incense as before the Introit (VIII, § 4). Without genuflecting,<sup>68</sup> he incenses the *oblata* saying *Incensum istud*, etc., as usual. After this incensation the deacon does not move the chalice to one side, as there will be no incensation of the cross. When he has incensed the *oblata* the celebrant, retaining the thurible, and without genuflecting, turns by his right, and with the deacon who turns by his left, he descends to the top step, kneels, and incenses the Blessed Sacrament. While doing this he continues the prayer *Dirigatur, Domine, oratio mea*.<sup>69</sup> When he returns to the table of the altar the celebrant (with the deacon) genuflects<sup>70</sup> and incenses the altar. He is afterwards incensed facing the people<sup>71</sup> on the

<sup>64</sup> Some authors by analogy with the rule for the acolytes (S.R.C. 3975<sup>1</sup>), direct the subdeacon to genuflect on the lowest step at the Epistle side before going up with the chalice.

<sup>65</sup> S.R.C. 4027, 4194<sup>6</sup>; cf. R. X, 8.

<sup>66</sup> S.R.C. 2474.

<sup>67</sup> S.R.C. 4194<sup>5</sup>.

<sup>68</sup> He does not genuflect, because he has not left the middle of the altar and returned to it, he has merely withdrawn a little and turned partly from it.

<sup>69</sup> Some of the older rubricists, such as Gavantus-Merati, Gardellini, say that this prayer is not said until the celebrant has incensed the Blessed Sacrament and begins the incensation of the altar. This seems to be the more correct, since in all other cases the Blessed Sacrament is incensed in silence. The more modern writers, however, nearly all direct that the prayer be said while the celebrant is incensing the Blessed Sacrament.

<sup>70</sup> Cf. R. IV, 4 and VII, 10.

<sup>71</sup> M.R. V, ii, § iv, 10.

top step or *in plano*,<sup>72</sup> as after the first incensation of the altar (VIII, § 6). In the same place<sup>73</sup> he washes his hands. On returning to the middle of the altar, he looks up at the Blessed Sacrament,<sup>74</sup> genuflects, and then, bowed, he recites *Suscipe, sancta Trinitas*.

5. The deacon incenses the choir as usual. On his return he incenses the subdeacon, who withdraws slightly towards the Gospel side and turns somewhat to be incensed. He does not genuflect before and after as he does not leave the middle. The deacon returns to the top step, genuflects, withdraws slightly to the Gospel side, and partly turns to be incensed. He then turns back without again genuflecting. When incensing the people the thurifer stands somewhat towards the Gospel side<sup>75</sup> of the sanctuary, in order not to turn his back directly on the Blessed Sacrament.

6. At *Orate, fratres*, the celebrant genuflects and turns only part way towards the congregation. He does not complete the circle,<sup>76</sup> but turns back by his left, and again genuflects.

7. Towards the end of the Preface, the deacon and subdeacon genuflect. They go to the sides of the celebrant to recite the *Sanctus*, and again genuflect. The subdeacon goes to the foot of the steps but does not genuflect on arrival; the deacon goes to the right of the celebrant. He does not genuflect as he passes the middle, but genuflects on arrival<sup>77</sup> at the celebrant's side.

8. The torchbearers, on their arrival in the sanctuary, do not salute the choir, or one another. They make a double genuflection. They follow the same rule before they depart after the Elevation.

*The Canon*

9. The entire Canon (up to the consumption of the Precious Blood) is as at an ordinary solemn Mass. The bell is rung as usual at the *Sanctus*, Elevation, or the Communion of the people. The Pax is given, as usual.<sup>78</sup>

**X. The Postcommunion**

1. The ablutions are taken at the middle of the altar, as usual. When the deacon with the Missal and subdeacon change places, they genuflect before leaving and after arrival.<sup>79</sup> The deacon genuflects before taking the Missal stand. The deacon places the Missal on the altar, and the subdeacon waits to genuflect with him.

2. The subdeacon wipes and veils the chalice, as usual,<sup>80</sup> genuflects, takes the chalice, descends, genuflects on the lowest step, and goes to the

<sup>72</sup> S.R.C. 2682<sup>48</sup>.

<sup>73</sup> *Ibid.*

<sup>74</sup> Cf. R. VII, 7.

<sup>75</sup> Gardellini and others.

<sup>80</sup> He leaves the corporal spread if, e.g., a procession is to follow Mass.

<sup>76</sup> Rubric of the former Good Friday rite.

<sup>77</sup> S.R.C. 4027.

<sup>78</sup> S.R.C. 3792<sup>4</sup>.

<sup>79</sup> S.R.C. 4027<sup>1</sup>.

credence. On returning to the foot of the altar behind the deacon, he does not again genuflect<sup>81</sup> unless the deacon be at the middle.

3. The celebrant, after the ablutions, genuflects and goes to the Missal to read the Communion antiphon. Then with the deacon and subdeacon he returns to the middle, genuflects, turns somewhat, sings *Dominus vobiscum*, genuflects again, and returns to the Missal for the Postcommunion prayers.

4. If the Mass be of the day in Lent, the *Oratio super populum* is sung as usual.<sup>82</sup> The deacon, before turning, genuflects, partly turns towards his left, sings *Humiliate capita*, etc., turns back, and again genuflects.

#### *The Blessing and Last Gospel*

5. After the Postcommunion prayers the sacred ministers return to the middle and genuflect. The celebrant, partly turned, sings *Dominus vobiscum*. The deacon again genuflects and, partly turned, sings *Ite, missa est*. The celebrant and deacon turn back together to the altar and genuflect. The subdeacon genuflects with them and goes up to kneel for the Blessing on the edge of the footpace, at the left of the deacon.

6. If, however, *Benedicamus* is to be sung, because a liturgical procession is to follow Mass,<sup>83</sup> the deacon does not genuflect, since he sings it facing the altar. Accordingly, after *Dominus vobiscum*, the celebrant at once turns back to the altar.<sup>84</sup>

7. After the prayer *Placeat*, the celebrant kisses the altar, says *Benedicat vos omnipotens Deus* with the usual gesture, but instead of bowing his head at *Deus* he genuflects, turns partly, withdraws a little towards the Gospel side, and gives the Blessing. He does not complete the circle,<sup>85</sup> but turns back by his left and, without genuflecting, goes to the Gospel corner to say the last Gospel.<sup>86</sup>

8. The genuflection which occurs in the last Gospel as at *Et Verbum caro factum est* is made towards the Blessed Sacrament.<sup>87</sup>

9. When the last Gospel is finished, the sacred ministers meet in the middle of the altar on the footpace, genuflect, and descend. In doing so

<sup>81</sup> S.R.C. 4172<sup>4</sup>.

<sup>82</sup> S.R.C. 3574<sup>5</sup>.

<sup>83</sup> R.M., nn. 508, 510.

<sup>84</sup> R.M., n. 507 *a*. In this case there will be no blessing or last Gospel (R.M., nn. 508, 510 *a*).

<sup>85</sup> Rubric of the former rite of Maundy Thursday.

<sup>86</sup> Some rubricists, because of the rubric of the former rite of Maundy Thursday, say that the celebrant should not sign the table of the altar before beginning the Gospel. It is probable, however, that this rubric is concerned only with the case of Maundy Thursday and of the Mass of Exposition of the Forty Hours' Prayer when the Blessed Sacrament is *on the table of the altar*. When it is in a throne over the altar, the celebrant signs the table as usual (so, e.g., Martinucci, Schober, De Amicis; many authors are silent on the point and so intimate that there is no change from the rubrics of an ordinary solemn Mass).

<sup>87</sup> M.R. IV, ii, § I, 21; S.R.C. 3875<sup>4</sup>.

they should not turn their back directly on the Blessed Sacrament. If they wish they may descend *per breviorum* to the foot of the altar.<sup>88</sup> After receiving their birettas without the usual ceremonial kisses, they make a double genuflection *in plano* and depart. When out of sight of the Blessed Sacrament they put on their birettas.<sup>89</sup>

<sup>88</sup> Cf. p. 515.

<sup>89</sup> I.C. § xxiv.